

Innocency Vindicated,

AND ENVY REBUKED.

B. 7

BEING

A Brief Answer to George Whitehead and John Tysoe, Touching John A. No's Proceedings in Marriage; whereby their Lyes, Hypocrisy, and evil Suggestions are discovered, and their Evidence rejell'd; who being examined apart, agree not in their Tale, like their Predecessors of Old.

The INTRODUCTION.

WHEREAS W. R. T. C. my self, and others, have been of late concern'd to bear a publick Testimony against the dangerous *Innovations* and manifest *Usurpations* of G. Fox and his Party amongst the People call'd *Quakers*; and also against their manifest *Persecution* according to their power; as may be seen at large in our Books now extant; and as a Proof of the same, I have sometimes made use of their Proceedings against J. A. whom they recorded out of *Unity* for not taking his Wife according to their *ORDERS*; which though it be as evident as the *Sun* shining at Noon day, yet hath G. W. the Face to deny it; and J. Tysoe his Brother in Iniquity, the Impudence to say, *They never came Face to Face before Friends*; and so went together, and consequently never *Marry'd* at all; which some have believed: who have lived at a distance from J. A. and have been Strangers to him and his *Conversations*. Thus have they appeared like the worst of *Informers*, and without any just *Provocation* given them, as well as false in *Fact*. And have expos'd him to publick View as a wicked and disorderly Person. *WHEREFORE O ISRAEL*, Return to the Judgment Seat, and let us examine these two *Corrupt Judges* Apart: And if found *Gulley*, let Justice be executed upon them according to their *Merits*. Thus much by way of *Introduction*.

THE EXAMINATION OF G. WHITEHEAD.

First then, observe the Words of the *Record* against J. A. as they lye in their Quarterly Book *Verbatim*; and which hitherto they have not had the Face to deny, *Viz.* We at this Meeting having the Business of J. A. his taking his Wife contrary to the *Orders* of Friends brought before us, and Friends having several times spake to him about it, and he not giving Friends Satisfaction, we do testify that we have no Union with him in this his so doing, &c. *Hadenham, the 4th. day of the 7th. Month, 1678.* Thus they say plainly, that he took his Wife contrary to the *Orders* of Friends, and that therefore they have no Unity with him, &c. See now a Copy of their *Orders* which were made by *Cambridgeshire* Friends, and the *Use* of *Elly* Friends together (in J. A's absence) at the *Quarterly Meeting* in

Hadenham, in the Isle of *Ely*, and County of *Cambridge*, to which Meeting *J. A.* belonged as a Member, being but four Miles distance from his Dwelling; and to which Meeting the Business of his not taking his Wife, was brought, as appears by the recited Record, &c. Where, by the Major Vote he was condemned, &c. I say, a Copy of the said Orders are as followeth, *Viz.* 'It is ordered and agreed upon at this Quarterly Meeting, that no Friends for time to come may permit or suffer Marriages, without the consent of Friends at two *Mens* and *Womens Meetings*; and the Man and Woman to come both to the said Meeting, to receive the Answer of Friends; that so no disorderly or indirect Proceedings may be carried on any more, contrary to the Unity of Friends. Dated the 1st. of the 10th. Mo. 1675, &c. Now *J. A.* either took his Wife according to these Orders, or he did not; If he did, Why stands he Recorded out of the Unity, for not taking his Wife according to the Orders of Friends? as are the very Words of the recited Record of his Condemnation; unless these Orders be not the Orders of Friends; which I presume they will not confess too: And if he did not, then 'tis plain, that his Adversaries are ashamed to own their own Orders to be the Orders of Friends, and ashamed to vindicate their own Actions, but begin to evade them and shuffle about them; Since *G. W.* in his *Judgment-Fixed*, pag. 254, 361. seems to deny that he was recorded out of the Unity for not coming and presenting his Publication to the *Mens* and *Womens* distinct Meetings, *Viz.* According to the Orders above specified, &c. Which is plain and evident by the very words of the Orders, and the Record of his Condemnation, as at large recited. But least *G. W.* should still insinuate that *J. A.* disobeyed some other Order of Friends besides the recited Orders, and therefore stands Recorded out of Unity, &c. Which is more than I know of; and which if he had, they ought to have signified what Order it is, & tried him at such Meetings, where such Orders were in Being; and not to have brought his Business of taking his Wife contrary to the Orders of Friends, to *Hadenham Quarterly Meeting*, and there try him, and by Vote condemn him; and Record him in the same Book, as well as at the same Quarterly Meeting where the Orders were both Made and Recorded; as a perpetual Everlasting Rule and Standard for all to walk by, that intend to Marry and continue in Unity, &c. and yet pretend they mean not these Orders. And thereupon, for further Satisfaction, I shall recite several Orders for Marriage, and from them observe to the Reader, that *J. A.* took his Wife according to all former Orders, save only the Orders where *Womens Meetings* are set up, and lately Erected. That is to say,

THE FIRST ORDER FOR MARRIAGE BY *G. F.*

The 7th. of the 11th. Mo. 1659. *G. F.* wrote an Order for Marriage, Printed for *T. Symmons*. An Abstract whereof is as followeth, *Viz.*

And if any Friends go together in the power of the Lord, or find a Necessity thereunto to joyn in Marriage, that after the Thing hath been made known between themselves, before any thing be concluded, it

be declared to Friends who are Able. — If convenient time after the Thing be declared, nothing appear against it, by the Parties who are first acquainted with such a Marriage. — They may, as they are moved, declare it in the end of the next General Meeting to which the Parties do belong — or as they are moved, they may declare it in the middle time of the Market, on the Market Day, in the next Market Town — or they may not, as their Freedom is; — and as they are moved, they may declare it to the Magistrate if they will, or they may not. — Then after a convenient time, an Assembly, about twelve Friends met together, they may speak their Testimony (that all may take notice who are the Persons) as they are moved. — And then a Certificate by Friends present may be given, of the Day, Month, and Year, that it may be Recorded. — And that nothing be Recorded for Money in these Things, but freely, a free People, and in Love serve one another.

OBSERVATIONS THEREUPON

What then will become of such as take 12 d. for writing a Certificate, which a Lawyer will do as much for 10 l. and 30 l. for writing the Manuscript which G. Fox and E. Hooks wrote, to teach Children in the Way of God, which a Priest will write so much for 20 l. What will become of S. Cater for taking 10 l. for 40 s. Damage sustained by a Fire, for preaching at Phakenham in Norfolk? And of S. Cater & his Fellow Preachers for taking several Sums of Money for preaching; I say what will become of these disobedient Sons for Breach of this Infallible Order made by G. Fox, unless G. F. absolve them? Answer this, you Money-Mongers.

Although J. A. took not this Prescription for his Rule, yet thus far he did, according to the Advice given, Vix. He first made known his Intention of Marriage to several able Friends of his first Wife's Relations, and others; & then to the Monthly or General Meeting; then about 3 Months after, being a convenient time, there was an Assembly of Friends, many more than 12, met together, who were Witnesses to his Marriage, and gave him a Certificate, witnessing the Day, Month, and Year, which is Recorded in Cambridgehire Monthly Book without Money. So that J. A. cannot be Recorded out of Duty for not taking his Wife according to this Order.

THE SECOND ORDER OF MARRIAGE BY G. F.

About the Year 1662, G. F. wrote a Second Order for Marriage, which came to me when I was Prisoner at Wisbech; which amongst thirteen Particulars more, at the request of some Friends, I Recorded in our Monthly Register Book. A short Abstract whereof followeth, Vix. — And when they take one another in Marriage, let not less than a Dozen of Friends and Relations be present; according to your former Order, having first acquainted the Men's Meeting: — and that it may be Recorded in a Book.

OBSERVATIONS THEREUPON.

Although J. A. took not this Second Prescription for his Rule; yet he published the Intentions of his Marriage to the Men's Meeting; and this

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is G. F.'s Order infallibly; and it doth not advise to go *Twiss* to the Men's *Blistering*, &c. And not less than a *Doxan* Friends and Relations (though many more) were present. And his *Certificate* is Recorded without *Mony*, as before observed: So that he cannot be Recorded out of *Unity* for taking his *Wife* contrary to this Order.

THE THIRD ORDER FOR MARRIAGE.

About the Year 1667, there came another Paper of *Orders* to my hand, with this *Superscription*, *Viz.* The Elders and Brethren sendeth unto the Brethren in the South, &c. Touching twenty Particulars; the seventh whereof was about *Marriage*, which I have quoted at large in my Book *De Christiana Libertate*, pag. 141. A short Abstract thereof followeth, *Viz.* That as any are moved of the Lord, and in his *Light* called to take a *Brother* or *Sister* in *Marriage*, let it be made known to the *Children of Light*; and being by the *Light* made manifest to be of God; let them be joyned together in the Lord, and in his Fear, in the Presence of many *Witnesses*, according to the Example of the Holy Men of God, Recorded in the Scripture of *Truth*; which was wrote for our Example and Learning. That there may be a Record in Writing, witnessing the *Day*, *Place*, and *Year*; under which the *Witnesses* present may subscribe their *Names*, &c.

OBSERVATIONS THEREUPON.

Although *J. A.* took none of the foregoing Prescriptions for his *Rule*; which by the Conclusion of this *Epistle*, in these words, *dearly beloved, these Things we do not lay upon you as a Rule or Form to walk by*, &c. is not desired. Yet he fulfilled the same in making known his *Intention* of *Marriage* to the *Children of Light*; unless their *Monthly Men's Meeting* be not *Children of the Light*; and about 3 *Months* after was joyned together in the Fear of the Lord, in the Presence of many *Witnesses*; and a *Record* thereof was made of the *Place*, *Day*, *Month*, and *Year*; and many subscribed the same, as I shall yet more plainly make appear. So that *J. A.* could not be Recorded out of *Unity* for not taking his *Wife* according to this Order.

THE FOURTH ORDER FOR MARRIAGE.

At a *Quarterly Meeting* in *Madasham* in the Isle of *Ely* and County of *Cambridge*, within four Miles of *J. A.*'s Dwelling; and to which *Meeting J. A.* belonged as a Member; there was yet another *Order* made, which I shall transcribe at large; and though those *Parts*, *Oh Impudence it self!* *Ed. Pechy, Sr. Blaw*, and divers other *Cambridge* Friends as well as the Isle of *Ely* Friends, had published their *Intentions* of *Marriage* there, *Viz.* before the *Mens* and *Women's* distinct *Meetings*; yet *J. A.* as a Disobedient Son to the Church of *G. F.* and his Party, took no notice of this Unscriptural Law and vain Tradition following, *Viz.*

It is ordered and agreed upon at this *Quarterly Meeting*, that no Friends for TIME to COME may PERMIT or SUFFER MARRIAGES with-

and ENTY REBOKED.

without the consent of two Men's and Women's Meetings; and the Man and Woman to come both to the said Meeting, to receive the Answer of Friends; that so no disorderly or indirect Proceedings may be carried on any more, contrary to the *UNITY of Friends*, Anno 1675.

OBSERVATIONS THEREUPON.

Indeed this Order J. A. did thus far take his Wife contrary to, *Viz.* 1st. He did not go to the Men's and Women's distinct Meetings. 2^{dly}. He did not carry his Wife twice to the Men's and Women's distinct Meetings. 3^{dly}. He did neither ask nor receive License from them. And therefore if by their words (both of this fourth Order, and of the Record of his Condemnation, as in Title Page recited) their meaning may be known, they have Recorded him out of Unity for Non-Conformity to the Order of Men's and Women's Meetings. And that it may yet more plainly appear, that J. A. was therefore Recorded out of the Unity, if plainer can be; I shall recite part of that Universal Decree made by a General Counsel held (not at Trent, but) at London; in Devonshire House, the 27th. of the 3^d. Month, 1675; and Signed by G. Whitehead, Sr. Crispy, and other Preachers of G. F.'s Party; by Vertue of which Decree, not only J. A. but as many in all Countys and Nations that profess Christianity, as shall either directly or indirectly discountenance these Women's Meetings, are Recorded to all Brethren and Pulpits, but of the Unity of the Church of Christ, and Order of the Gospel; See *De Christiana Libertate*, pag. 42, 43, 44. more at large, *Viz.*

That Marriages betwixt propounded to the Men's and Women's Meetings. It is our Judgments and Testimony in the Word of God's Wisdom, that the Rise and Practice, Setting up and Establishing of Men's and Women's Meetings — is according to the Mind and Counsel of God; and done in the Ordering and Leading of his Eternal Spirit. And if any professing Truth shall either directly or indirectly discountenance or weaken the hands of either Men or Women, we cannot but look upon them as therein out of Unity with the Church of Christ, and Order of the Gospel, &c.

I hope by this time G. W.'s Allegations are answered, and his Insinuations, that J. A. is not Recorded out of Unity for not conforming to the fourth Order for Marriage; where all are required to publish their Intentions to the Women's Meeting as well as the Men's, are clearly refuted. But if any think not, the next time they write, let them be more plain, and tell what Order for Marriage there is in being amongst the People call'd Quakers, that J. A. did not conform to, other than the said fourth Order. And they may meet with a suitable Reply, &c.

THE EXAMINATION OF JOHN TYSGE.

AND whereas John Tysge and his Approvers, in answer to J. A.'s several Things, &c. p. 12. says, John, when thou went'st to the Men's Meeting, and told them thou didst intend to take thy Housekeeper to Wife, — Did not Friends ask thee where she was, and desired she might come next Meeting with thee, to the intent they might hear what she said

fit to it, and then coming no more, **NOR SHE AT ALL BEFORE FRIENDS.** Now John, could Friends be Witnesses, without hearing you both face to face? And did **YOU NOT GO TOGETHER?** Nay, John, thou must not think to impose such **WICKED** and disorderly Things upon God's People, nor **W. R.** nor **F. B.** who have so often published thy **NAME** in their Books, ~~and~~ Which Practice was below Civil Men, and is Judged with the **Spirit of Truth**, &c.

By all which is evident, that **J. T.** and his Approvers would have the World believe, That after **J. A.** had acquainted the Monthly Meeting with his Intention of Marriage, he, without any other Formal Proceedings in order to take her to Wife, went together and enjoyed each other as Man and Wife, by these words, ~~and~~ **than** (meaning **J. A.**) ~~coming no more~~, nor ~~be at all before Friends~~, how could Friends be Witnesses without hearing you face to face? **AND DID YOU NOT GO TOGETHER?**

Oh base and unworthy! to make the World believe that which they know themselves to be false, ~~and~~ Which gross Lye and Defamation is laid to the Charge also of the Second day's Meeting in London; to confirm the World who approved his Book, whereby their Infallible Divine in their Belief of this ~~firming~~ and ~~erring~~ Judgment they pretend to in their Book, Judas and the Jews, page 58. saying, Lye, **K.** That we need none to give us discerning or Judgment, Christ hath furnish'd us already, and doth on all Occasions, friends at all; but ~~without a Parallel~~, except by their Elder Sister Romc. **J. H.** and one in the North, without any Orderly Proceeding in Marriage. This Prophane **J. T.** thus paraphraseth, saying, "Nay John, thou must not think to impose such wicked and disorderly Things upon ~~thine~~ of **J. Tysoe's** Brethren, that I can name, &c." God's People, &c.

And therefore to undeceive the World, and to make it appear that **J. A.** and **Clemence Whiston** (which **J. Tysoe** call'd his Maid, though she was an ancient sober Widdow) his then intended Wife came face to face, whereby Friends were Capable to be Witnesses of their Marriage, I may insert a Copy of his Marriage Certificate, which is Recorded in their Monthly Book without Money, according to all the Orders for Marriage that I know of, before the late Government of the Women was erected by **G. F.** &c.

OBSERVATIONS UPON THE SAID CERTIFICATE.

- 1st. These Subscribers were no Friends, or **J. T.** lyes.
2nd. She came not before these Friends, or **J. T.** lyes.

These are to certify all whom it may concern, that John Anslow & Clemence

mentce Whiston, both of 389. This their way and manner of Marriage is a wicked and disorderly Practice, or J. T. lyes. Over in the County of Cambridge, were publickly and mutually joynd together in Marriage upon the third day of the second Month, 1678, in a Meeting of the Lord's People, at the House of the said JOHN ANSLOE, situate in Over, aforesaid, in the presence of us who subscribe our Names, and many others. *Where J. Hardmat, and Anne his Wife took each other in Marriage, my self, J. Crook, & many others being present.*

People, at the House of the said JOHN ANSLOE, situate in Over, aforesaid, in the presence of us who subscribe our Names, and many others. *Viz.*

John Rush,	John Smith,	John Peacock,	Amy Peacock,
Tho. Gamble,	James Parry,	Benjamin Thornly,	Edith Smith,
Jer. Protter,	Tho. Parnel,	Edward Love,	Dynah Cramwel,
John Norris,	Robert Raby,	Richard Taylor,	Tabahy Ainsloe.
Jo. Cramwel,	Geo. Nash,	Jasp. Robins,	

Thus doth it evidently appear; 1st. That J. A. was married according to the ancient Practice of Friends, as appears by the 1st. 2^d. and 3^d. Order for *MARRIAGE*. Secondly, That they came face to face before Friends; whereby Friends were capable to give a Certificate thereof. But that he should conform to every new Invented Order for *Marriage*, which followed so fast one after another, the last of which was worst of all; for this there is no Reason; but rather against it; since, who knows, but the fifth Order may introduce the Ring; for which there is as much to be said, and from Scripture too, as for the *Women's* distinct Meetings. Neither yet are they content with their Sentence of *Non-Union*, but six years after his Marriage they continue their Quarrel against him. And that they may a little resemble the *Papists* Proceedings with *John Wickliffe*, they rake in his *Wife's* *Almes* three years after her Decease, wickedly Suggesting, that while she liv'd she resembled J. H. &c. & other unclean Persons, tho she was well known to be a sober honest Woman; and I am perswaded, lived in the Fear of God, and dyed in his Favour. Thus are they found defaming both the *Dead* and the *Living*; a Work ungrateful to a Christian Mind. As for J. A. 'tis well known, that he hath not followed the Steps of G. F. and his Fellow-Preachers. In compassing Sea and Land to get a rich Wife; who though they preach up *Self-Denyal* as a Mark of true Christianity, yet none more for *Self-Interest*; their Fruits make them manifest; G. Fox in particular, who was but a poor *Shoemaker*; and yet no less Fortune than Judge *Fell's* Widdow could match his aspiring Mind.

Ob, But some are ready to object, That before the Controversy happened be-

twixt S. Cater and me, that I was as much for Orders as others, and that they never perceived in me any dissatisfaction with the Practices of Friends, &c.

Answer. As to the first part of this *Objection*, I do think I was as zealous for them as most; but when I came to see them imposed upon Friends, I did bear Testimony against the force used; and I always was for Christian Liberty, so far as I understood it. I have read that *M. Luther*, who was born Anno 1583. was once zealous for the Romish Religion, being an *Augustine Monk*; yet when he saw their Deceit, and how they nursed up *Implicit Faith*, and *Blind Obedience*, and said as *G. W.* hath wrote; *That they must believe as the Church believes*; he then soon bore Testimony against their *Superstition*; and so did I, as may be seen by my Books extant; to which I refer the Reader for further satisfaction. And as to the *SECOND* Part of the *Objection*; 'tis well known that long before the Difference betwixt S. C. and I happened, that I disliked some things practised amongst us; as in particular, our Friends forcing their *Apprentices* to stand bare headed before them; and in their Shops; which though it may be requisite amongst other People who give and receive Honour and Respect; yet upon our Principles I looked upon it Inconsistent with our Profession. And as a Testimony against that Practice; and to shew my early dislike thereof, I wrote a Letter to our *Yearly Meeting*, and directed it to S. Cater, who can bear me witness to the Truth thereof; a short *Abstract* thereof is as followeth, *Viz.*

FRIEND, &c.

Mildenhall, the 17th. of the 3d. Mo. 1675.

These are to open my mind a little to thee, touching Friends forcing their *Apprentices* to stand bare headed before them; and my Request is to lay it before Friends, *Viz.* the *Yearly Meeting*; Whether we ought so IMPOSE that on our Servants which many of us, when *Apprentices* could not bear; and having of late heard it pleaded for, and seen it practised, I did testify against it. But the Party said, that good Friends practised it. Then I said, if so, why then may we not put off our Hats to the King, and plead that he is Master and chief Governour over the whole Family of England: I told him, that pleaded for that Custom, that our *Apprentices* who succeed us, may in the next Age say; As for our Masters, they respected not the Persons of Princes, nor any Court of Judicature, but were zealous for their Religion, often professing that God respected neither Time, Place, nor Person. But they themselves came no sooner into their Houses or Shops where they were Chief Governours, but off we must put our hats, and before them stand bareheaded, they pleading it would give Offence to the World, &c. So let us turn our backs upon them and their Religion too, since by their Practice they unsay their Sayings; building again what they once destroyed, &c.

F. B.

This being nigh ten years since, was before ever I was Fined for S. Cater's Preaching. Which is enough in answer to the *Objection*.

Mildenhall, the 22d. of the 4th.

Month, 1684.

F. B.

When fallen Man, his Nakedness appears,
Fig-leaf Excuses covers all his Fears;
Which soon wears out, proves but a *missh'd Weed*,
Such as he Sows, he Reaps in very Deed.

The dark Conceits of his projecting Brain,
Leads him into a Lab'rinth, long and vain;
He works and toils, shews all his Skill and Power,
In vain to build his stately **TOWER**,
His Directories in's high-flown Conceit,
None must oppose, but all must bow and wait;
Aske leave to Marry, Conform, or judged wrong;
He *Saints himself*, to make his Sentence strong;
Out of the Earth this Beast did first arise,
Horn'd like a Lamb; with th' Dragons Voice he cries,
Receive my *Park*, conform you must to me,
My Power is great, my Wonders you may see.
The number of this Beast exalts his Praise,
High as their Art in Sophistry can raise,
It's true enough, such Rabbinitis you'll find,
Delights in feeding their ambitious Mind:
Makes clean the *out-side* of the Cup and Platter,
With these Conceit themselves, and others flatter.
The Arm of GOD, that leads his People right,
Stops the Designs of fallen Man, that smite
At that which first convinced Man of Sin,
And brought him out of *foams*, to *Light* within,
To be his Guide, that he may cease from Man,
Who thus presumes to Capture whom he can.

The *New Covenant* that God to Men imports,
Admits no Rule, but written in their Hearts;
No Teacher but Himself; no Judge but he;
That judgeth all unto Eternity.
To Him alone be Praise and Glory given,
Whose *inward Teaching* leads us into Heaven.

B TAKE

TAKE heed, beware of Novelty,
And of Female Authority,
That they into the Church be not
(brought)

W

And thereby such Divisions wrought;
Through Craft of the old Enemy,
Who is profound in Subtiley,
As may cause bitterness to spring,
Which is a very hurtful Thing,
And more thereby's defil'd within
Than Women can wash clean again.
But rather take the Good Old Way
As God commanded: Paul doth say,
That Women in Subjection be,
And not usurp Authority,
Nor in the Church permitted speak,
Whereby they should good Order break,
Except to Pray or Prophesy,
By Power given from on high.
Otherwise they'l confusion make,
And cause the Hearts of Friends toake:
But rather all with one Accord,
Let Male and Female serve the Lord,
That as Partakers of one Grace,
They meet together in one Place,
And not distinct, as George doth say,
At the Tenth Hour of the Day,
Nor yet divided one from other,
Lest that Division breeds another:
But as the Children of one Father,
Brethren and Sisters both may gather
Together in one Place to see,
What may to others needful be,
And helping their Necessity,
May serve each other in Unity;
And Men's Invented Novelties
With Womanish Formalities
What's redefiles may out be swept,
And all things sweet and clean be kept;
Who first convinc't us by his Light,
To lead us on may have his Right,
And following him as Children Dear,
May walk in Love whil'st we are here,
And all unto him be Subjected,
That all may in him be Perfected;

That

That God o're all may Ruler be,
 And glorify'd Eternally.
 But what art thou that art so bold,
 That *Women's Meetings* thus controul'd,
 And thus dost seem to lay a *Block*
 Against the raising of a *Stake*,
 Whereas *George* hath Infallibly
 Erected them to sit on *High*,
 And that against their *Government*
 None should shew Discouragement,
 Neither *Direct* nor *Indirect*,
 Left out of *Unity* they be kept,
 I tell thee I am a *Labouring Man*,
 And have been taught to *Thresh* and *Fang*,
 And what's the *Chaff* unto the *Wheat*,
 Though it may serve some *Beast* to eat,
 And to the *Wheat* may grow so near,
 That both came forth of th' self same *Ear*,
 And sent forth wrapt in *Paper White*,
 Wife Men will look *ONT* in the *Dust*,
 And such whose Eyes are in their *Head*,
 Can see it is not fit for *Bread* :
 Therefore on it refuse to feed,
 Left it should ill Humours breed,
 And such distempers as *Blind-Zeal*,
 Which noysom are to *Commonwealth*,
 For when Men's Minds with it are *dear*,
 Their Fellows they are apt to *rear*,
 According to their Power and *Might*,
 They with their Tongues begin to *finite*,
 And he that is not of their *Mind*,
 From *Truth* (say they) he is *declin'd*,
 And *Women's Meetings* he doth *spurn*,
 How then can his Spirit be right,
 And then saith one, *Let's Mouth be kept*,
 And others cry, *He must be knockt*,
 Another, *He doth blaspheming threaten*,
 And thus are Fellow Servants beaten,
 From *Cross-bow* of their crooked *Thoughts*,
 Which *Blind-Zeal* bent, they shoot their *bolts*,
 'Tis like I shall be paid with blows,
 For smiting the *Image* on the *Tow*,
 That *Image* of *Authority*,
 Which *Women's Meetings* signify

Although but two or three be there,
 As more seldom do appear,
 When Weather's cold, and Wind is high,
 I seldom see a bigger flock
 But I don't mean with them to fight,
 And thus do seem to fight
 Therefore to keep me from their fight
 Against the railing of
 I'll to my Refuge quickly fly,
 Whose Gates are never shut
 Even God that judgeth Right
 And with him also will abide,
 And that against their
 Till he doth Remedy Provide,
 None should new Discoveries
 That Truth o're all may so prevail
 Neither Devil nor Juggler
 As Love to conquer may not fail
 Left out of Unity they be
 That as God's One, also his Name
 I tell thee I am a Lover
 We all may be one in the same,
 And have been taught to love
 And he may Reign whose Right it is
 That nothing may be done
 Though it may serve some
 And then his Saints with Joy shall sing
 And to the World many
 And found forth Praises to their King
 That both come forth
 Which was his due all times before
 And sent forth
 To him be it given for evermore
 While Men will look
 But now before I go my way
 And wish whose Eyes are in their
 Another word I have to say :
 Can see it is not for
 To such as would know my Intent
 Therefore on it
 Why this I writ, 'tis to prevent
 Let it be
 The further growth of Distraction
 And their
 Rais'd with the Female Government
 Which now
 Although a Charter from they have
 For when Men's Minds
 And Grant and Confirmation
 Their Follies they are apt
 Which Strengthen and Corroborate
 According to their Power
 Their Jurisdiction obtained of late
 They wish their Tongues
 Yet if the Tree known now may be
 And be that is not of their
 By the Fruit, mine Eye doth see
 From Thine (say they)
 Charter and Confirmation
 And Women's blessings
 Are Innovations nothing worth
 And then can his spirit be right
 Wherefore I say, my Council take
 And thus I say one
 And to your selves no Image make
 And others cry, He may be
 Nor to a Likeness now submit
 Another, He hath blessing
 That no Foundation hath in it
 And thus our Fellow
 Now to God's Grace I all commend
 From Care-les of their
 For teaching thereon to depend
 Which think-kind best
 Which from all Strife can use defend
 It is like I shall be paid
 And thus I here shall make an end
 For making the
 Who am a Lover of Truth and Peace
 These Lines of
 To all therein wishing Increase
 Which Women's

